swAmi deSikan's

rahasya SikhamaNi

(chillarai rahasyangaL)



By

Srl nrsimha sevA rasikan

Oppiliappan Koil Sri VardAchAri SaThakopan

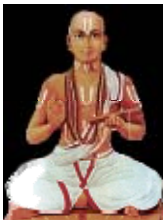


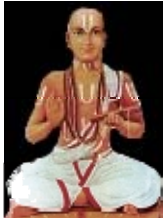

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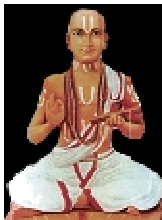

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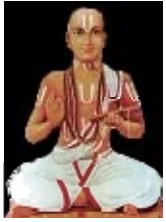



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bhUvarAhar - SrI MaTham
Thanks: SrI Diwakar Kannan




SrI:

SWAMI DESIKAN'S

RAHASYA SIKHAMANI

(CHILLARAI RAHASYANGAL)

By

SrI nrsimha seva rasikan

Oppiliappan Koil SrI VaradAchAri SaThakOpan

==========

INTRODUCTION

Dear swAmi deSika bhaktAs:

aDiyEn will now cover the amrta svAdini cillaRai rahasyam of rahasya SikhAmaNi. The likhita kaimkarya ghoshTi has covered so far all but two of the 17 amrta ranjani rahasyams in either the sundarasimham or SrIhayagrIvan ebooks. The two remaining to be covered are:

1. rahasya ratnAvaLi hrdayam

2. tattva traya cuLakam

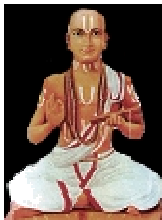
We hope to get those two released before the end of August and thus complete the coverage of all the 17 amrta ranjani cillaRai rahasyams soon.

The second bhAgam of swAmi deSikan's cillaRai rahasya SrI sUktis come under the title of amrta svAdini rahasyams. There are four cillaRai rahasyams that are covered under amrta svAdini title:

(1) sAra sAram

(2) abhaya pradhAna sAram

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(3) rahasya SikhAmaNi and

(4) anjali vaibhavam.

SrI anbil SrInivAsan has completed the mUla mantra adhikAram of sAra sAram and released it in SrIhayagrIvan ebook series. The dvaya and carama Sloka adhikArams of sAra sAram are awaiting completion and release. abhaya pradhAna sAram and anjali vaibhavam have been released already leaving ONLY rahasya SikhAamaNi to be covered now. aDiyEn initiates this kaimakryam now and seek swAmi deSikan's anugraham.

The cillaRai rahasyams beyond amrta ranjani and amrta svAdini are constituted by the following seven rahasyams:

(1) pradhAna Satakam

(2) upakAra sangraham

(3) sAra sangraham

(4) viroda parihAram

(5) muni vAhana bhogam

(6) hastigri mahAtmiyam and

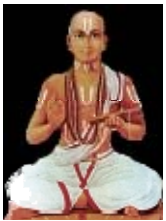
(7) parama pada sopAnam.

Among these seven, all except sAra sangraham has been completed. aDiyEn will take up the coverage of sAra sangraham after rahasya SikhAmaNi.

In summary, among the 28 cillaRai rahasyams, all but five have been covered so far.

The kaimkarya ghoshTi seeks the benedictions of the mahAns among the rasikAs of swAmi deSikan SrI sUktis to bless us to complete this kaimkaryam during the next few weeks/Months of this year.

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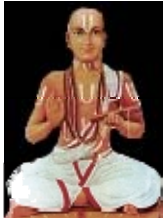
ANNOTATED COMMENTARY
ON
RAHASYA SIKHAMANI

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SrImAn venkaThanAthArya kavitArkika kesarI

vedAntAcArya varyo me sannidhattAm sadA hrdI




RAHASYA SIKHAMANI

This cillaRai rahasyam commences with an introduction about the varAha carama Slokams housed in varAha purANam and follows it up with a salutation to varAha bhagavAn. In the 37th ebook of ahobilavalli (http://www.ahobilavalli.org) named varAha purANam, aDiyEn has provided an introduction to the special significance of varAha purANam, its sAtvic nature, varAha carama Slokam, varAha mantram and varAha stuti. In this monograph, aDiyEn will expand on the earlier ebook and focus on the uniqueness of varAha carama Slokam over the other two carama Slokams associated with two other vibhava mUrtis, raghu vIran and gItAcAryan.

aDiyEn will follow the writings of my mAnasIka AcAryan, vaikuNThavAsi SrI U.Ve.V.N. SrIrAma deSikAccAr swAmi of oppiliappan sannidhi.

swAmi deSikan reveals at the beginning that the illustrious SrI sUkti of rahasya SikhAmaNi is an elaboration of the two varAha carama Slokams blessed to us by varAha perumAn:

sthira-cara-jaganmAtu: kshoNyA: kvaciccaturarNavI-

vipadi sapadi kroDakrIDAm vibhAvayata: prabho:

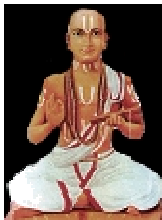
SrutiparipaNa-SlokadvandvAtmanA paripaktrimo

ramayatu mana: sattvasthAnAm rahasya SikhAmaNi:

Meaning:

The Universe is made up of two categories: sthAvaram and jangamam (acetanam and cetanam). bhUmi devi is the Mother of such a universe. At one mahA praLayam time, she was exposed to the danger of being submerged under the four seas. Immediately, Her Lord SrIman nArAyaNan took the vibhava avatAram of varAhan plunged in to the sea, engaged in many heroic deeds and lifted His divine consort out of the swirling waters. He brought Her up to the surface and stationed Her at Her wonted place. During this avatAram, two Slokams arose out of His sacred mouth in response to the prayerful request of

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bhUmi pirATTi. These Slokams have the essence of the meanings of the vedAs. The cillaRai rahasyam of rahasya SikhAmaNi came into being this way and stays as the elaboration of these two powerful Slokams. May this rahasyam please the noble hearts of the great ones, who are known for their sattva guNam!

swAmi deSikan salutes these two Slokams housing the quintessence of vedams as "Sruti paripaNa Sloka dvandam". varAha purANam, the source of the two carama Slokams is a sAtvika purANam and hence should please the heart of the bhAgavatAs, whose mind is dominated by sattva guNam. swami prays for the soubhAgyam of rahasya SikhAmaNi pleasing the heart of such bhAgavatAs (ramayatu mana: sattvastAnAm rahasya SikhAmaNi:).

In the next invocatory Slokam, swAmi deSikan offers his salutations to varAha bhagavAn:

kvApi kalpAnyaveSante khuradhagne samudratAm

vahate medinImustAm mahate potriNe nama:

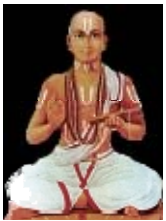
Meaning:

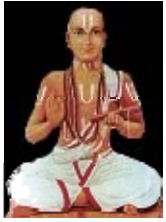
The depth of the oceans at the time of praLayam was at the level of the hoof of the gigantic varAha mUrti (mahA potri). Our Lord taking that avatAram rescued His divine consort, bhUmi devi and brought Her to the surface during which time She appeared like a tuber attached to the tusk of this huge varAha bhagavAn. aDiyEn salutes this bhU varAhan.

swAmi deSikan is the amsam of the temple bell of Lord SrInivAsan of tirumala, a kshetram celebrated as the varAha kshetram, where the first maryAdai goes to Lord varAhan, the embodiment of j~nAnam (jn~AnappirAn). It is in the tradition of this sthalam, swAmi deSikan salutes at the outset Lord varAha perumAn.

Next, swAmi deSikan salutes his AcAryans for blessing him with the upadeSam of the two varAha carama Slokam as the most fitting upAyam for moksha phalan:

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tiruttham periyavar sErum tuRayil seRivilarkku

varuttham kazhintha vazharuLenRa namm MaNNmakalAr

karutthonRa AadivarAhamuraittha gatiyaRivAr

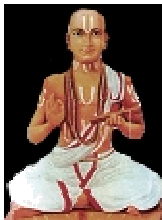
poruttham teLinturaikkap-poyyilA mathi peRRanamE

Meaning:

Once upon a time, bhUmi pirATTi out of Her innate motherly mercy felt compassionate towards Her children suffering in samsAram due to their deficiency of j~nAnam and Sakti. She wanted to uplift them from their miseries. She requested Her Lord, varAha nayinAr to bless the suffering samsAris with an upAyam (means) that they can practice easily inspite of their deficiencies as sAdhAraNa adhikAris (untutored ones). Her Lord blessed the samsAris with two Slokams that revealed the prapatti mArgam as the sure means to get redeemed and gain sadgati. Those two Slokams are known as varAha carama Slokams and the means of prapatti revealed through them have been recognized by our AcAryAs as the befitting upAyam for our uplift and they performed upadeSams on prapatti for us. We have attained true jn~Anam, from their upadeSams

After the preliminary salutations, swAmi deSikan instructs us on the role of itihAsa-purANams as helpers in understanding the difficult-to-comprehend meanings of vedams (maRaip-PoruL). swAmi points out the dangers implicit in an incompetent adhikAri interpreting the meanings of the veda mantrams incorrectly and the genuine fear of the vedams themselves about such half-baked scholars. Here, swAmi deSikan points out that the purANams serve an important role in revealing the true meanings of veda mantrams. He also points out that the best among such purANams are the sAttvika purANams without admixture of rajo and tamo guNams. Our AcAryan states that the rajo and tAmasa purANams are inconsistent with the true meanings of the veda mantrams and hence become authoritative texts (pramANams) only for those who do not accept vedam as pramANam (valid source of knowledge) for

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supporting their kudrshTi maThams (saivam, bouddham, sAnkhyam et al). swAmi deSikan emphasizes that the purANams teaching about the glory of sattva guNam like vishNu and varAha purANams are consistent with the true meanings of the vedAs and are the best foundation for gaining authentic knowledge about tattvam-upAyam and phalan (tattva-hita-purushArtham). swAmi deSikan states that ANDAL Herself has endorsed varAha perumAn's words as unassailable in this regard in Her nAcciyAr tirumozhi pAsuram:

pAsi tUrtthuk-kiDantha pArmakatukkup-paNDoru nAL

mAsuDambil nIr vArA mAnamilAp-panRiyAm

tEsuDaya tEvar tiruvarangac-chelvanAr

pEsiyiruppinakaL pErkkavum pErAvE ---nAcciyAr tirumozhi: 11.8

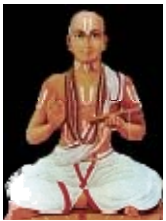
Meaning:

In an ancient time, bhUmi pirATTi was sunk in the ocean and was covered with green moss. At that time, bhagavAn incarnated as varAha perumAn. He had a lowly body of a wild boar covered with mud and was dripping with water. Inspite of this, SrI ranganAthan's tejas (lustre) was undiminished and the words (varAha carama Slokams) that He spoke with that Boar body cannot be removed from our mind even if we try hard to remove them.

1.UNIQUENESS OF SAATVIKA PURANAMS

swAmi deSikan hails sAtvIka purANams and says that they do not have "kAraNa dosham" (rajo and tamo guNams) and "bAdhaka pratyayam" (viparIta meanings) and therefore have "vaidIka parigraha prAcuryam" (ready acceptance by the vaidIkAs). That uniqueness makes them the upAdeyatamam's (the most acceptable) among the upabrahmaNam's (the SrI sUktis that explain the correct meanings of the vedAs).

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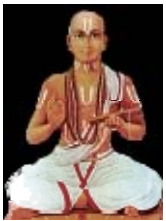

In contrast to the rajo and tAmasa purANams accepted by veda bAhya ghoshTis (the ones who reject the vedAs), the sAtvIka purANam like varAha purANam "calippikkavoNNAthapaDi tattva-hita-purushArthangaLil supratishTamAi-irukkum" (i-e)., they will stand unshakable and be firmly established in explaining the meanings (calippikkavoNNAtapaDi supratishTam) of tattva trayam (the three doctrines: sentients-insentients and ISwaran), upAyam/hitam (means: bhakti and prapatti yogam) and the purushArtham/ phalan (moksham as the ultimate goal of life).

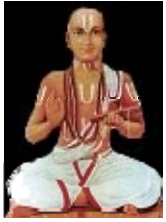
2.FURTHER STRENGTH OF VARAHA PURANAM

It has "vaktru vailakshaNyam" and "Srotru vailakshaNayam". It has the unique loftiness of the narrator (vaktru vailakshaNyam) and has the special distinction of having a celebrated listener (Srotru vailakshaNaym).The vaktA (narrator) is varAha perumAn Himself and the listener is none other than His divine consort, bhUmi devi. varAha purANam is in the form 24,000 slokams as a dialog between bhagavAn and His devi.

2.1 The glories of the narrator of varAha purANam: varAha perumAn is the narrator and he is above the four kinds of deficiencies that a human narrator can have: (1) viparIta j~nAnam (2) might have the intent of misleading the listeners (3) poor attention span that might lead to errors in narration and (4) the subject of narration may be beyond his capacity to tackle. varAha perumAn is revered as jn~Ana pirAn and is an omniscient Lord, who has no possibility to possess any one of the four deficiencies that a human being (sAdhAraNa adhikAri) is prone to. varAha perumAn is Omniscient (sarvajn~an) and therefore He has no possibility to misinterpret due to viparIta jn~Anam and will not suffer from distractions. He is compassion incarnate and therefore He will not have any deceitful hidden motives that will mislead one. He is omnipotent (sarva Saktan) and therefore nothing is beyond His power. He can tackle every thing and nothing is beyond His capacity.

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3.0 THE UNIQUENESS OF VARAHAVATARAM OVER ALL AVATARAM AND FOUR VYUHA STATES:

varAhAvatAram has superiority over all other vyUha rUpams and vibhava avatArams. swAmi deSikan uses His kalpanA Sakti to advance the thesis that varAha avatAram is superior to all vyUhA states and other vibhava avatArams. Here are His reasoning:

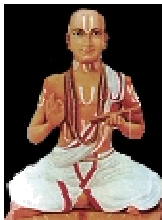
3.1: Superiority of varAha rUpam over the para vAsudeva rUpam: SrI vaikuNTha nAthan at parama padam is para vAsudevan. He stays permanently at His supreme abode and lives with the eternally liberated souls (nitya sUris) and the liberated souls (mukta jIvans), who have reached parama padam from samsAra maNDalam through the successful observance of prapatti or bhakti yogam. varAha perumAn on the other hand lifts up those immersed in the ocean of samsAram and blesses them with sadgati.

3.2: Superiority of varAha rUpam over other vyUha rUpams: SankarshaNan, pradhyumnan and aniruddhan are the three vyUha rUpams of para vAsudevan. They are in the upper world and are ready to bless those aDiyArs, who arrive at their place. varAha perumAn on the other hand makes His love for the aDiyArs visible and enters the lower world (bhU lokam) and embraces them and uplifts them. This aspect (amsam) is evident from the incident of bringing Mother Earth up from the bottom of the ocean.

3.3: Superiority of varAha rUpam among the TEN vibhava avatArams: Let us examine how the varAha perumAn excels over all the other vibhava avatAram starting from matsya to kalki avatAram.

3.3.1: matsya avatAram: The matsyam (Fish) nourishes its little ones by merely looking at them as they swim by its side. This is the nature of the Fish as a species. matsya bhagavAn through His kaTAksham alone nourishes the samsAris (yIkshaNa mAtra rakshaNam), when He roams around the samsAra maNDalam. There it ends. varAha perumAn on the other hand protects every one who has

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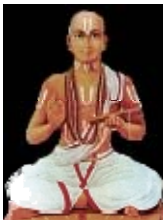

followed His upadeSam housed in His two carama Slokams and comes to their rescue even when the cetanan is in an unconscious state at the end of his life and is like a log or stone (kAshTa-pAshANa sannibha:). He comes to their rescue and leads them to sadgati. Therefore varAha avatAram is superior to matsya avatAram.

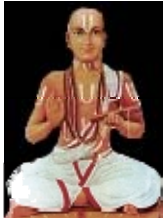
3.3.2: kUrma avatAram: Once upon a time devAs and asurAs used mandhara mountain as a churning rod to churn the Milky ocean to release amrtam (nectar). bhagavAn took kUrma rUpam to hold the mountain on His back so that it does not slide or sink and made the mountain rotate. varAha mUrti held bhUmi that had sunk under the waters of the ocean and lifted Her up on His tusk to the surface and placed Her and the mountains that support Her in their right places firmly. ThiruvAimozhi 7.4.3 celebrates the vaibhavam of the varAha mUrti, who used His powerful tusk to release bhUmi attached to the wall of the aNDam below the mighty waters of the mahA praLayam. This He did without dislocating the seven islands and the seven mountains, which are part of bhUmi devi (nAnRila yEzh maNNUm tAnattavE pinnum, nAnRila yEzh malai tAnattavE ---appan OonRi iDantu yeyiRRil koNDa nAL). Therefore varAha avatAram is superior to kUrma avatAram.

3.3.3: SrI nrsimhAvatAram: He appeared out of the stone pillar. hiraNya kaSipu stood in front of Him. Lord nrsimha tore hiraNyan in to two parts. varAha bhagavAn on the other hand firmed up the earth so that it did not become fragmented, when He lifted up bhUmi devi with His mighty tusk (kOrai tooth). taittirIya brAhmaNam (1.1.3) salutes varAha bhagavAn's adbhuta rakshaNam as "adrmhat". He made sure that bhUmi does not experience any kampanam (shaking) and consequent fragmentation. Such was His lAghavam (elegance and skill). Therefore, varAha avatAram is superior to SrI nrsimha avatAram.

3.3.4: SrI vAmanAvatAram (tiru kuRaLappan): bhagavAn took the dwarf (vAmana) form and sought three feet of land from emperor mahAbali. He engaged in this act to regain the kingdom of indran from mahAbali, who stole

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the aiSwaryam of indran and gave that back to indran. varAha perumAn on the other hand killed the mighty strong asuran (mahA-bali, hiraNyAkshan) and retreived bhUmi that belonged to Him. Therefore, varAhAvatAram is superior to vAmanAvatAram.

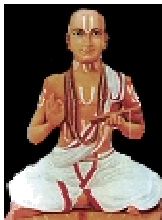
3.3.5: paraSurAmAvatAram: paraSurAman had to bear the axe (paraSu), an external weapon to destroy the kshatriya kulam. varAhappirAn did not need any external weapons for killing the asuran, hiraNyAkshan. He used the tusk from His tirumeni to attack and kill the asuran, who had stolen His devi. He used the same tusk as the seat for bhUmi devi while He lifted Her out of the praLayam waters. Therefore, varAhAvatAram is superior to paraSurAmAvatAram.

3.3.6: rAmAvatAram: At the time of completion of His avatAra kAryam, Lord rAmacandra lifted all the sthAvara-jangamams of ayodhyA to a celestail world just below SrI vaikuNTham. varAhappirAn on the other hand lifted the entire earth (bhUmi devi) on His shoulder and retrieved Her from under the ocean. Therefore, varAhAvatAram is superior to rAmAvatAram.

3.3.7: balarAmAvatAram: He had a plough in His hand during this avatAram. The purpose of the plough is to break the earth for growing crops. varAhappirAn on the other hand took extreme care not to cause any harm to the earth (bhUmi devi) and protected Her by placing Her on the tusk that grew out of His face. Therefore, varAhAvatAram is superior to balarAmAvatAram.

3.3.8: krshNAvatAram: arjunan performed SaraNAgati at kaNNan's sacred feet and sought upadeSam as His sishyan for sadgati. kaNNan blessed arjunan with the most sacred carama slokam as upAyam after instructing him first on karma-j~nAna and bhakti yogams. varAhappirAn on the other hand accepted bhUmi devi as His sishyai, Bhaktai and aDimai right away and instructed Her immediately on prapatti after She asked about an easy route to redeem the suffering samsAris instead of seeking any phalans for Herself. The immediate response of varAhappirAn on prapatti related upadeSam is superior to krshNAvatAram with lot of delay for the requested satupadeSam.

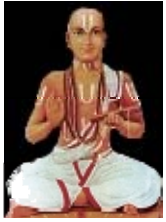
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3.3.9: kalki avatAram: This avatAram will take place in the far future. It is going to help jantus in the far distant future. varAhAvatAram is superior to kalki avatAram since it would have helped the jantus much earlier than the kalki avatAram.

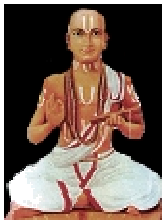
3.4: varAhap-pirAn joining the ghoshTi of mahAns like manu: During His sreshTa avatAram as varAha perumaL, He provided His immense help to us by creating varAha purANam. There is no limit (mAnam) or comparison (upamAnam) to this avatAram. When we reflect on the great mahAns like manu (manvAdi paramApta parigaNanam), who propagated dharma SAstrams (dharma SAstra pravartakAs), we can include varAhapperumAn rightfully in that ghoshTi.

3.5:The loftiness of the listeners of varAha purANam: vaktru vailakshaNyam (the greatness of the Lord, who gave the upadeSam), this varAha purANam becomes utkrshTam (superior). The listener (SrotA) was bhUmi pirATTi. The fact that that bhUmi pirATTi was the listener introduces Srotru vailakshaNyam and makes this purANam sarvotkrshTam (Best among all purANams). bhUmi devi is declared by the vedam to be the Iswari for the Universe (cetana-acetana rUpa universe). Her loftiness is thus a celebrated one. She is sarvam sahai (bears with every thing) and in the expression of this guNam of kshamA, She is superior to both perumaL and tAyAr. bhUmi pirATTi sought Her Lord's upadeSam for jagat-hitArtham (for the benefit of the world) and not for Her benefit. Who is the One that responded to Her Vijn~Apanam (request)? It is the Father of the Universe, who responded. Therefore varAha purANam is superior to all other purANams.

THE WAY IN WHICH PURANAMS ORIGINATE:

There are many purANams in this world. Let us see how they originated. Those people, who are karma vasyAs (who are under the influence of their karmAs) approach some one else - equally karma vasyALs - about matters that matter to them from the point of view of their kshemam (well being). The approached one responds to the inquiry for guidance. There is no sambandham or relationship between the inquirer and the one who responded with upadeSams. Such

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upadeSams take the form of a purANam with a name. This is how many purANams originated.

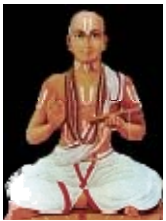
The uniqueness and superiority of varAha purANam over other purANams: varAha purANam did not originate in this way. The one who inquired was none other than the Mother of the Universe, bhUmi pirATTi. She did not ask the question out of the desire to advance Her kshemam. She asked for the sake of the well being of the world and its beings. The one was approached for upadeSam was none other than the Father of the Universe, sarveSwaran. Since this purANam originated from Him, it has a glory that exceeds those of all other purANams. mahA bhAratam points out that among all the dharmams, the one performed for bhagavAn is the loftiest. Since varAha purANam deals with viSesha dharmams associated with bhagavAn, it stands head and shoulders above all purANams. It has "viSesha dharma prAcUryam" (filled with upadeSam on lofty dharmams) and therefore it is "sarva-utkrushTam" (most superior).

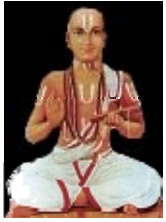
THE TWO MEANS FOR GAINING MOKSHAM:

The Most Direct and Iterative (paramparai upAyams): varAha purANam explains the means (upAyams) for realizing moksham by mumukshus (those who desire/seek moksham). Some are the most direct means for achieving this goal (bhakti and prapatti yogams).

Other indirect means (viSesha dharmams) have many steps and they progress gradually (step by step). Latter are: (1) sammArjanam (cleaning with the broom) of the Lord's sannidhi, (2) upalepanam (sprinkling with water), (3) cUrNa citram (drawing rangolis/kolams), (4) mAlA karaNam (creating flower garlands for the Lord), (5) dIpa AropaNam (Lighting of lamps), (6) havir-nivedanam (presentation of different kinds of cooked food), (7) nandana vana karaNam (creation of nandavanams for growing flowers and tuLasi for the garlands of the Lord), (8) Building of vimAnams over sannidhis (vimAna nirmANam), (9) pradakshiNams (Circumambulations around the sannidhi of the Lord), (10) praNAmam (Prostration before the Lord), (11) kathA SravaNam (Listening to the Lord's vaibhavams), (12) stuti (Eulogizing the Lord's glories), (13)

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sankIrtanam (singing about the Lord's vaibhavam), (14) guNa kathanam (describing the Lord's limitless, auspicious guNams), (15) gItam (Performing bhajans), (16) nrttam (dancing with joy in front of the Lord), (17) dhAraNam (retaining the Lord's subhASrayam/divine tirumeni in one's mind firmly), (18) dhyAnam (ceaseless meditation of the Lord). These eighteen and other viSesha/lofty dharmam among all the rites (dharmams) performed pave the way for the gaining of the direct upAyam and serve as steps for realizing the direct upAyam.

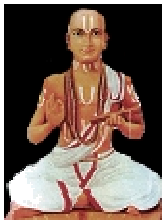
PRAPATTI UPAYAM DESCRIBED BY VARAHA PURANAM:

The two Slokams that arose from the sacred mouth of varAha perumAn are known as varAha carama Slokam. They reveal the direct and easy upAyam/ means for gaining moksha phalan by one and all. These carama Slokams explaining prapatti mArgam are for the redemption (ujjIvanam) of the cetanams from samsAric sufferings. This upAyam of prapatti can yield whatever fruits the different adhikAris desire. It can also bless one with aiSwaryam or the AtmAnubhavam of kaivalyam. When one can not carry out the difficult angams of bhakti yogam, the prapatti (anga prapatti) can be performed to complete bhakti yogam.

BHUMI PIRATTI'S REQUEST FOR EASY MEANUS BEFITTING THE LIVES OF THE CETANAMS:

bhUmi pirATTi possesses svAbhAvika sArvajn~am (inherent power of Omniscience). Inspite of the possession of this power, She asks Her Lord as though She is not an Omniscient One. Why does She do this? She had two reasons for taking this approach: (1) for the benefit of Her suffering children (prajaa hitArtham) and (2) for the words to emanate from Her most merciful Lord as anugraha bhAshaNam and for those words to spread around the world (prasiddham). Knowing the deficiencies in jn~Anam and capabilities to undertake the difficult bhakti yoga upAyam, she asked Her benevolent Lord to

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bless their children with a laghu (light and easy to perform) upAyam. She knew that the difficult upAyam will sink Her children in to the samsAric ocean like the heavy weight hung around the neck of a little bird.

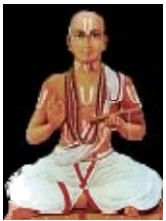
bhUmi pirATTi posed Her request to the Lord with all these concerns in mind: "Oh My Master! One of the direct means recommended for our children's moksham is the difficult-to-perform bhakti yogam, which yields its fruits after a long time. Many of our children do not possess pUrNa jn~Anam. They do not have the power to follow this hard-to-practise bhakti yogam. Further, it is required for the cetanam at the last moments to remember You. This has been established as a must step for the users of bhakti yogam for moksha siddhi. Remembrance of You during their last moments has been declared as an indispensable angam of bhakti yogam. How could our children execute this especially when they are unable to focus on any thing and are agitated during their last moments. How can they succeed in unifying their thoughts and deflect them towards You? Therefore, aDiyEn requests You to bless our children with an easy means for their upliftment. That upAyam should be smaller in form and its angams should not be as heavy as those of bhakti yogam." Thus bhUmi pirATTi made Her vijn~Apanam to her Lord, varAha perumAn.

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VARAHA PERUMAN'S RESPONSE FOR LAGHU UPAYAM:

varAha perumAn is Omniscient (sarvajn~An). He responded to bhUmi pirATTi's request for a laghu upAyam through two Slokams. The twin message housed in His upadeSam is:

(1) There is one small upAyam known as prapatti that the cetanan has to follow for getting Him (the Lord) under his (the cetanan's) influence (vaSIkaraNam).This is a jn~Ana rUpa yaj~nam. When one performs this yaj~nam, sarveSvaran becomes very happy.



j~nAnappirAn - tiruviDaventhai

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(2) He takes those who performed prapatti to His Supreme abode of SrI vaikuNTham, blesses them to have fully expanded jn~Anam (pUrNa vikasita jn~Anam) and makes it possible for them to perform eternal, blemishless kaimkaryam (nitya niravadhya kaimkaryam) for Him there.

varAha perumAn responded thus to the appeal of His pirATTi through two Slokams known as varAha carama Slokams.

THE TEXT OF THE TWO SLOKAMS AND THEIR COMBINED MEANINGS:

sthite manasi susvaste SarIre sati yo nara:

dhAtusAmye sthite smartA viSvarUpam ca mAmajam--pUrva kANDam

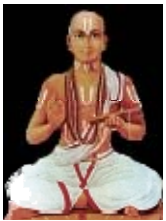
tatastam mriyamANam tu kAshTA-pAshANa sannibham

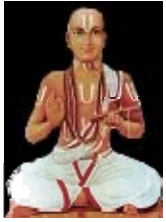
aham smarAmi madbhaktam nayAmi paramAm gatim --uttara kANDam

The Lord said: When a cetanan with his mind in good condition, his body in healthy state and his dhAtus in equilibrium performs prapatti to Me, who is birthless and having the universe as My body, at the time of death of that prapannan, when he stays unconscious like a log or stone and is unable to think about Me, I remember My promise to come to his side and lead him to My Supreme abode of SrI vaikuNTham.

Oh bhUmi devi! The entire universe is My body. I don't have births and deaths. When My bhaktAs with mahA viSvAsam surrender unto Me, while they are still in a state of tranquil mind and healthy body and reflect about Me as sarvAdhAran (root cause of all), niyantA (one who commands from within), sarva Seshi (The Master of All), ASrayaNIyan (one who is to be approached for protection), sarva vyAptan (all pervasive) and nitya sannihitan (on who is always near), THEN, I think of them at their last moments, when they are totally unconscious/helpless like a log or a stone and lead them by arcirAdi mArgam to My parama padam and bless them to have nitya kaimkarya bhAgyam for Me there.

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The scope of the First Slokam:

In the first Slokam, varAha pirAn responds to His devi's vijn~ApaNam for a laghu upAyam (matkrte sarvabhUtAnAm laghupAyam vada prabho). Her Lord responds and points out prapatti at His sacred feet is the easy-to-practise (laghu) upAyam and describes the time for performing prapatti, fitness to perform that prapatti, the way to perform and for whom it should be directed (kAla-adhikAra-prakAra-vishaya viSeshams).

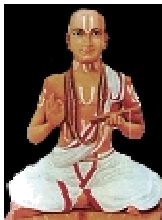
The Scope and meaning of the second Slokam:

bhakti yogam requires a sAdhakan to remember the Lord during his last moments (antima kAlam). This is an essential step for the fulfillment of bhakti yogam. The sAdhakan must make a deliberate effort to have the antima smrti. For a prapannan however these requirements (sva-yatna antima pratyayam) do not exist because bhagavAn, the protector (rakshakar) has accepted all these responsibilities. After that, there is nothing for the prapannan to do at the time of the jeevan leaving from his body (dehAvasAnam). Until that time, the prapannan's duties here are to perform kaimkaryam for the Lord and His bhAgavatAs without restriction of space and time prior to the enjoyment of moksha sukham at SrI vaikuNTham (deSa-kAlAdi-paricceda-rahita-kaimkarya-paryanta-parama purushArtha lAbham). This is the highest of kaimkaryam during the post-prapatti period for a cetanan. The second Slokam highlights this phalan.

varAha perumAn describing His unique vaibhavam:

nArAyaNa Sabdam reveals that I am the abode of the cetanams. Similarly, all the universes are My body. The svarUpam and the existence of the cetanams and acetanams arises from My svarUpam. Their svarUpam-sustenance and vyApAram (seyals) arise from My sankalpam. I am the key one who enjoys the phalans coming the way of the cetanams and acetanams. Therefore, I am the One who supports them, commanding them from within and the Master for all of them. The svarUpams, sustenance and operations follow strictly My will. I am

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the One who accepts the kaimkaryams performed by the cetanams. I protect the meek and engage in other auspicious deeds and consider Myself as the receiver of the fruits thereof. I, who is fit as an object of refuge for cetanams, am present pervasively in all objects so that those who seek refuge in Me do not need to seek me every where and I stay close to them.

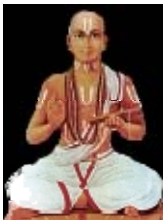


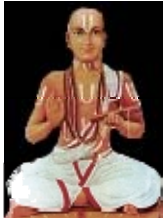
AdivarAha perumal - tirupati

The vibhava tirumeni (SubhASraya vigraha viSesham) of VarAaha perumAn as explained by Him:

Oh bhUmi devi! You might have a doubt about My vibhava svarUpam. My para vAsudeva svarUpam visible at nitya vibhUti can be seen only by the eternally liberated souls (nitya sooris) and the liberated souls (mukta jIvans). Those who are in this world can not see with their bodies my para vAsudeva and vyUha savarUpams visible at the nitya vibhUti. In this leelA vibhUti (samsAra maNDalam), I am standing here with my varAha rUpam for making it easy for

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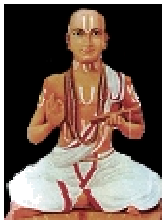

the cetanams to approach Me and seek Me as their rakshakan through the performance of SaraNAgati. The reason behind My being visible here is My compassion for the suffering souls. Just as a blue mountain is seen in the company of the two crescents of the Moon, I am standing here with two tusks as varAhap-pirAn. Just as I lifted you up from the waters of praLayam (deluge) with My tusk, I am standing here to lift up those who are drowning in the ocean of samsAram and take them to the other shore of that ocean. All the sins will be destroyed by the darSanam of My tirumeni. It is not easy to conceive of My form with one's mind. My tirumeni darSanam will reveal that (1) I have incarnated here to shower auspiciousness on the cetanams/jagat-hita-avatAratvam (2) I am the phalan for their seeking Me as their refuge and (3) I am the possessor of all the kalyANa guNams (sarva kalyANa guNa AakAratvam) appropriate for their enjoyment of Me.

Questions about the doshams of the vastus that He enters might stick to Him:

Oh bhUmi devi! Inspite of my special attributes to save the cetanam, some people might have questions about Me. Those are: (1) You have all cetana-acetanams as Your body (SarIram) and stay as their soul (AtmA). From this it appears that You are the upAdAna kAraNam like the clay for the pot and nimitta kAraNam like the potter's rod for the creation of the pot. It is then clear that you enter in to the two kAraNa vastus (cetanams and acetanams) and command them. In that case, won't their doshams contaminate You as You become pervasively present inside and outside them.

(2) You take many avatArams as a human being (rAma and krshNa et al). Won't some of the aspects of the humans affect You? For instance in rAma-krshNa avatArams, purANams state that you experienced many sufferings and confusions. If you were to be like other human beings and can not fend for yourself, how can we trust You to be the Protector of others?

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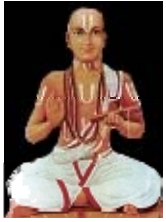


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bhagavAn's answer for the doubt expressed:

bhagavAn now answers: My "birth" in this world is not like that of others. How can my "birth" out of my own volition (sankalpam) with Suddha sattvamaya tirumeni, be compared to those of others, who are born to experience their karma phalans with a body constituted by the panca bhUtams? Such a birth of Mine would clearly indicate that I am outside the grip of the six kinds of changes that the cetanams and acetanams are exposed to. These six changes which affect the cetanams are: Hunger, thirst, suffering, confusion/mayakkam, old age and death. The blemishes/changes for the acetanams are: birth,

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existence, undergoing changes, growth, shrinking and destruction. These doshams do not affect Me. There is nothing that I cannot do. In some avatArams, it has been said that I feel sorrow and experience delusion. These are all bhAvanai or abhinayam and truthfully, there is no sorrow or delusion for Me at any time. These are superimposed by Me on Myself for the sake of that avatAram as "a human being". These bhAvanAs are exhibited to bring My devotees close to Me and for My enemies or the enemies of My bhAgavatAs to insult Me and to be destroyed by Me.

prapatti is a limitless dharmam:

I will speak now about the anukUlams (benevolent acts) that I am going to shower on those who perform prapatti to Me. This prapatti can be done by any man or woman. There are no limits of jAti or ASramam for anyone to perform this prapatti. vedam asks us to utter satyam. Is there any limits in jAti to speak satyam? This is a common dharmam to all. Similarly, prapatti/SaraNAgati is a common dharmam for ALL. It is essential however to have the j~nAnam about Me as the Protector, comprehension of SaraNAgati doctrine as an upAyam and the phalan arising from the obeservance of prapatti, moksha sukham. When people possessing such jn~Anam have a desire to perform prapatti, they can go ahead with the act of SaraNAgati, which has the power to grant all kinds of phalans.

prapatti can be performed by all cetanams: Explanation

Oh bhUmi devi! When I stated that men and women from all jAtis can perform prapatti and enjoy its phalans, You should not conclude that only human beings are eligible and other cetanams (devAs, gandharvAs, yakshAs et al) are excluded. You have to add the devAs and others to the group of human beings born in the karma bhUmi and are eligible to perform prapatti to me. All cetanams are adhikAris to practise bhakti yogam or prapatti yogam to Me as the parama purushan to gain moksha sukham (parama purushArtham) and other phalans.

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